

1601/493.

NATIONAL GRATITUDE,

FOR

PROVIDENTIAL GOODNESS,

RECOMMENDED IN

A S E R M O N

PREACHED BEFORE THE RIGHT HONOURABLE THE LORD MAYOR,
ALDERMEN, AND SHERIFFS, AT ST. PAUL'S CATHEDRAL, ON
MAY 29, 1790, BEING THE ANNIVERSARY OF THE RESTO-
RATION OF KING CHARLES THE SECOND.

BY C. E. DE COETLOGON, A. M.

CHAPLAIN TO THE MAYORALTY.

“ As it appears from universal History, that almost all Anarchy is sure to end in
some kind of Tyranny, it becomes us alike to oppose those wild Notions of Liberty,
which are inconsistent with all Government—and those pernicious Schemes of Go-
vernment, which are destructive of true Liberty.”

L O N D O N:

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THE LORD MAYOR.



NATIONAL GRATITUDE,

FOR

PROVIDENTIAL GOODNESS,

&c. &c.

PSALM LXXII. 18, 19.

BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY
DOETH WONDEROUS THINGS.

AND BLESSED BE HIS GLORIOUS NAME FOR EVER; AND LET
THE WHOLE EARTH BE FILLED WITH HIS GLORY: AMEN, AND
AMEN.

IN this Psalm, which concludes with the very sublime, ani-
mating, and comprehensive Doxology, I have just recited,
we have a particular Prophecy of the *Nature*---the *Extent*---
the *Felicities*---and the *Duration*, of the *mediatorial Kingdom* of
THE SON OF GOD.

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It is not to be doubted indeed, but that it may have some literal and primary Application to the Person and Reign of Solomon---but then, in it's ultimate Reference, we are to consider Solomon himself as a Type or Figure of THE REDEEMER; THE PRINCE OF PEACE; of whom alone, it can, with any scriptural propriety and truth be said, "They shall fear THEE, as long as the Sun and Moon endure, throughout all Generations. *His Name* shall endure for ever: *his Name* shall be continued, as long as the Sun: and Men shall be blessed *in him*: all Nations shall call him-blessed." Not the jewish Nation only, but all Nations, and Kindreds, and Tongues, and People upon the face of the whole Earth.

From the sacred Writings of the new Testimony, which are the most infallible Commentary on those of the old Testimony, we are informed of the perfect Accomplishment of this Prediction, by the Incarnation, Sufferings, Character, Offices, Crucifixion, Resurrection, and Ascension of THE MESSIAH. For that "Repentance, and Remission of Sins, is to be preached *in his Name* among all Nations." And, "To as many as received Him, to Them gave He power to become the Sons of God, even to them who believed *in his Name*." And, "*In his Name* shall the Gentiles trust."---"God also hath highly exalted him, and given him *a Name*, which is above every Name; that, at the Name of JESUS, every knee should bow, of things in Heaven, and things in Earth, and things under
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the Earth ; and that, every Tongue should confess that JESUS CHRIST is LORD, to the Glory of God the Father."

" These things are written, and recorded for our Learning, that we might believe that JESUS is THE CHRIST, THE SON OF GOD---and that, believing, we might have Life *through his Name*."---" Blessed therefore be the Lord God, the God of Israel, who only doeth wonderous things. And, blessed be the Name of his glorious Majesty for ever ; and let the whole Earth be filled with his Glory. Amen, and Amen !"

In reducing the Contents of this Passage to an Analysis, as concise and useful, as we possibly can, it is our Design to improve your indulgent Attention, by throwing out a few Hints,  Upon that particular Branch of genuine Piety, which is here exhibited for our Imitation ;---Upon the rich Variety of Occasions, we have, as a People, to inspire us with a Spirit of Gratitude ;---and, Upon a Consummation most devoutly to be wished, and most sincerely to be prayed for, by every pious, by every grateful Heart.---

True Religion, it should never be forgotten, though it is so little regarded, as it ought to be, very materially and most essentially consists in *The Spirit of the Thing* : not in the Form, the Name, the Profession only---though They have each of them their

proper Place, their Expediency, their Use---but, in *the Spirit* of Piety. “ For, God is a Spirit, and they, who worship Him, must worship Him *in Spirit*, and *in Truth*.”---Thou requirest Truth in the *inward* Parts.---“ Thou shalt love the Lord thy God with all thine *Heart*, with all thy *Mind*, with all thy *Soul*, and with all thy *Strength*.”

Every Declaration of this sort, with which the divine Oracles may be said to abound, is calculated to possess us with the Assurance, that, however necessary the Ceremonials and Externals of Religion may be, in accommodation to the Infirmities of our Nature, *the Essence* of it is *internal*. “ For, the Lord seeth not, as Man seeth; for Man looketh on *the outward Appearance*, but the Lord looketh on the *Heart*. And all the Churches shall *know*, that I am He which searcheth the *Hearts* and the *Reins*.”

In this general term, *True Religion*, there is included a Multitude of important Particulars: such as, *Knowledge*, *Faith*, *Repentance*, *Humility*, *Devotion*, and the like. But, what is Faith? what is Humility? what is Devotion? without *the Spirit* of the thing?---It is the *Shadow*, without the *Substance*; the specious Plausibility, the whited Sepulchre, of the self-enamoured *Pharisee*, without the modest, the retiring, yet far superior, and real Excellency of the self-abased *Publican*.

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The particular Branch of true Religion, which is exhibited to us for our Imitation in the present Instance, is evidently That, of GRATITUDE and PRAISE: *a Spirit* of Gratitude; *a Spirit* of Praise. There is something in the very Language itself, which animates, while it speaks; because it breathes, it glows, it burns with all the Ardour, as well as Elegance, of Expression. It must be a kind of Calmness, which degenerates to Insensibility, that does not *feel* the Inspiration of the Text, when it says, “*Blessed* be the Lord God---the God of Israel---who only doeth wonderful Things! And, *blessed* be his glorious Name *for ever*! And, let the whole Earth be *filled* with his Glory! Amen, and Amen!”

It is indeed very easy for Us, to repeat the Words, and to admire the sublime Energy of the Style, and the Repetition: but, let us attend a little to the peculiar Temper of Mind, from which they must flow, if ever they be acceptable to God through Jesus Christ.

The Spirit of Gratitude and Praise, which is here exemplified, implies, in it's very Nature, *a rational, considerate, and heartfelt Acknowledgment* of the Goodness of God, as the beneficent Giver of every good and perfect Gift: as when it was said, by this inspired Penman, on another Occasion, “Thine, O Lord, is the *'Greatness*, and the *Power*, and the *Glory*, and the *Victory*, and the *Majesty*: for All, that is in the Heaven
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and in the Earth, is Thine : Thine is the *Kingdom*, O Lord, and Thou rulest over All. Both *Riches* and *Honour* come of Thee ; and Thou reignest over All : and, in thine Hand it is, to make great, and to give Strength. Now therefore, our God, we thank Thee, and praise thy glorious Name."

If there be a Specimen, of this moral Excellency, in the history of Man, still more worthy our Observation, it is in the Character of One, who, when He was hurled, if I may so express it, from the very Summit of human Prosperity, into the lowest Vale of Adversity, could rise from the Ground with heavenly Composure, with patient Resignation, and with all the Fervour of Gratitude itself, and say, " Naked came I out of my Mother's womb, and naked shall I return thither : the Lord *gave* ; and, the Lord *hath taken away* : *blessed* be the Name of the Lord."---

Many Persons will acknowledge, in a way of Speculation, what it is impossible to deny, upon any Principles of Reason and common Morality, that, the divine Being is the universal Benefactor, and Lord of all ; but, whenever this is admitted in a Spirit of Gratitude and Praise, it will be accompanied with a Spirit of *Adoration* towards God, and of *Delight* in him.

There is nothing extravagant, I hope, in supposing, that the Vail was drawn aside, for a moment, from before the
 seraphic

seraphic Host, to give us an instructive Representation of their Conduct in this respect. “ I saw the Lord, says the evangelical Prophet Isaiah, sitting upon his Throne, high and lifted up, and his Train filled the Temple. Above it stood the Seraphim; each One had six Wings; with twain he covered his Face---and with twain he covered his Feet---and with twain he did fly. And One cried unto another, and said, *Holy, Holy, Holy* is the Lord of hosts; the whole Earth is full of his Glory!”

On the contrary---it stands upon record, to the eternal Disgrace of unenlightened Heathens, that, with all the Advantages of *Reason*, of *Science*, and *Philosophy*, “ when they knew God, they glorified him not, as God; neither were thankful; but became vain in their Imaginations, and their foolish Heart was darkened. They changed the Glory of the incorruptible God into an Image; and worshipped and served, the Creature, more than the Creator---who is blessed for ever. Amen.”

Be it therefore remembered, that, as it is absolutely impossible for any created Being, of whatever Rank or Nature, to add any thing to the Glory, or to the Blessedness, of the Godhead---because it is among his distinguishing Peculiarities, to be *self-sufficient*, and *independent*---all, that created Intelligencies can do, throughout Eternity, is, to acknowledge the divine Goodness---to celebrate the divine Perfections---and to
delight.

delight in the divine Excellence and Bliss ; as expressive of their Adoration, their Gratitude, their Praise.

These, I apprehend, are the several Emotions of Soul, proposed to our Example in the Instance before us ; and which are really experienced by every one of those, who are partakers of *The Spirit of Gratitude*. And, let none of us imagine ourselves possessed of this Spirit, but as we are enabled, by the Grace of God, to live under the habitual Influence of this *practical Acknowledgment*---this *pious Adoration*---this *spiritual Delight* in the great Author of our Existence, which shall provoke us to say continually, “ Blessed be the Lord God, the God of Israel, who only doeth wondrous things ; and blessed be his glorious Name for ever ! ” ---

As every great Effect, whether physical, religious, or moral, must always be supposed to have it's suitable and adequate Cause, we are therefore to particularize some of *the great Occasions*, we have, as a *Nation* and *People*, to provoke us to the constant Exercise of *this Spirit of Gratitude* to the divine Being.

And, among These, without going very far back into the Records of this Empire, there is an Object, an Event, which arrests our Attention in a peculiar Manner. That Event, you may easily anticipate, is, THE REFORMATION. The great Importance,

Importance, and inestimable Value of which, can hardly be understood, much less felt, but by those who are in some measure acquainted with the Nature, the Tendency, the Horrors of POPERY. Were I to aim at an exact Delineation of it's Features, the most extravagant Fancy might be shocked, and petrified, at the Portrait of so terrible a Monster. The Deformities of Sin and Death, in that most picturesque Description of them, which alone is sufficient to immortalize the Name and Genius of our English Poet, are almost diminished by the Comparison! And no marvel; for it is Satan himself---only transformed into an Angel of Light.

Picture to yourself, if you can, all the Miseries, attendant on *Ignorance---Superstition---Gloom---Chains---Cruelty---Tortures---and Destruction*; and then, you have some Idea of this *System of Irreligion!*---We might challenge the united Energies of a *Cicero* and a *Demosthenes*, were they strengthened and sanctified by the Knowledge of revealed Truth, and the Influences of divine Grace, to exceed the limits of Fact and Propriety, in the most hideous Colouring they could give of, what the sacred Oracles themselves have called, THE MOTHER OF ABOMINATIONS---THE MAN OF SIN---THE SON OF PERDITION---THE MYSTERY OF INIQUITY!

For Deliverance from this vast Complication of Evils, we are indebted, under God, to THE REFORMATION.---For our

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professional and conscientious Opposition to this antichristian Idol, " which exalteth itself above all that is called God, or that is worshipped," we have the denomination of, PROTESTANTS. And, the Doctrines of the Reformation---the Articles of that Faith, on the side of which we protest, are such as These---The holy Trinity; the Incarnation of one of the Persons in the Godhead; the Sufficiency of the Scriptures; original Sin, or the universal Depravity and Corruption of the whole human Race, in consequence of the Fall of our first Parents; the moral Inability of Man to convert his own Heart; Justification by Faith; Sanctification by supernatural Grace; Salvation only in the Name of Christ; the Sacraments, according to his holy Institution; and the Nature, the Authority, and Head of the Church.

In the History of the Reformation, which is the grand Source of all our civil and religious Liberties, in a certain point of view---we must be very superficial and inconsiderate Readers indeed, *not* to observe, with Astonishment, as well as Thankfulness, *The Wonderfulness* of divine Providence, in his Movements; in the *Time*---the *Manner*---and the *Means* of it's Accomplishment. The Time, most unlikely---the Manner, most improbable---the Means, comparatively most insignificant; and, therefore, according to all human Conceptions, most unequal to the Work.

At

At a Time, when three learned and very powerful, not to say tyrannical Princes were swaying the Scepter of Europe, and all of them firmly attached to the ecclesiastical Hierarchy of the Romish Communion---and One of them a literary Defender of it's Faith---at that very Time, was the most high God, who worketh all things, though by an invifible Hand, after the Counfel of his own Will, bringing Light out of Darknefs; Good out of Evil; Reformation out of Defolation, *when* it was leaft of all to be expected!

Through the Operation of a *particular Circumftance*, in the Conduct, [and even Mifconduct perhaps,] of One of thofe Sovereigns---which had no direct, no honourable Connection with Religion or Morals---was the pureft Reformation eventually produced, that can be commemorated in any Kingdom!

And, what is ftill more extraordinary, this very Reformation was effectuated by the Instrumentality, the Firmnefs, and the Perfeverance of an obfcure, insignificant *Monk*!----How then can we poffibly proceed in our fubject, without paufing in this place, for a moment, juft to fay, "The Lord worketh *Wonders*!----*Marvellous* are thy Works, O Lord, and That my Soul knoweth right well!"---

The next very ftriking Incident, which demands *efpecial* Notice in our own Annals, is, THE RESTORATION: which we

are now assembled to recollect, in a publick Style of Gratitude and Adoration.

And here, God forbid we should be suffered to disgrace our Office---the Situation, in which we are placed---or, the Testimony of historic Truth, by any ignominious Attempt to panegyryze, or to varnish over, the Character of a Prince, who, with all the Advantages of such a *Father*---such a *Minister*, *Adviser*, and *Friend*---and with the instructive Lessons of such an *unusual Series of Afflictions*, was destitute, we are told, of every moral Virtue; of every political Excellence; of every christian Grace!

God forbid, that we should look upon a Period, without that Disgust and Aversion, which, as it has been too justly entitled, *The Æra of Infidelity*, and of, it's necessary Concomitant, *unbridled Licentiousness*, but a becoming Share of religious and moral Sensibility can never fail to inspire!

It is not the Restoration of *The Man*, we would be understood to celebrate, and improve---but, of *The King*; *The Office*; *The Government*; legal Government, the rightful King, and the civil and ecclesiastical Constitution. *This* is what we mean to celebrate, and to improve. And is there not a Cause?

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Let us only take a general Survey of those remarkable Occurrences, which furnish the Pages of our history, from the Crisis, in which One of the most unfortunate of Princes fell a melancholy Sacrifice to a most surprising Operation of political Incidents---till the Restoration of Order, Peace, and Law; and, what an almost uninterrupted Scene of Confusion and Distraction do we behold!---First, the ecclesiastical Branch of the Constitution overturned by the *civil*---then, the civil, by the *military*---then, *Both*, by an Ufurper!---Tumults, Seditions, Insurrections, Discontents, in every distinct part of the Empire!---Every Party, forming their own Plan of Government---every Sect, their own System of Religion---and Each labouring to impose it upon all the rest!---In Fact, the Whole at length became one entire Chaos of Disorder---one everlasting Collision of *Presbyterians*; *Independents*; *Levellers*; *Covenanters*; *Protesters*; *Resolutioners*; *Anabaptists*; *Antinomians*; *Quakers*; and *Enthusiasts*, of every Denomination.

In the Paroxysm of this political and religious Insanity, with which the three Kingdoms had been agitated for the space of twenty years, we see, we admire, we adore, the interposing Hand of Providence, stretched forth in their Behalf.---And the *Wonderfulness*, of the divine Interference in this Case, is, that the very Instruments, which had been principal in the *Subversion* of the State, were appointed, and made use of, to *restore* It!

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Should we not rest then, for a little, at this division of our Subject? and, upon observing the Movements of the great first Cause, in this interesting Transaction, can we possibly forbear exclaiming, “ This is the Lord’s doing, and it is *marvellous* in our Eyes!---Who is like unto Thee, O Lord, glorious in Holiness---fearful in Praises---doing *Wonders*!---Blessed be the Lord God, the God of Israel, who only doeth *wonderous* things! And blessed be his glorious Name for ever!”---

There is yet another memorable *Æra*, which it would be alike unmanly, ungrateful, and ignoble to leave in Silence---especially as it will afford us an additional Motive to this Spirit of Adoration and Praise---That is, The *Æra* of THE REVOLUTION.

It is a very trite Observation, full as applicable to States and Empires, as it is to Individuals, that we seldom learn the real Value of Blessings, but by their *Loss*; or, by their *Reverse*. And, it appears absolutely necessary, that we should be able to form some Idea of the *dark Shades*, into which this Nation was cast, as to it’s civil and religious Liberties, before we can rightly understand, or make a proper Estimate of the *brighter Tints*, which were thrown upon it by *this* great, and ever-interesting Event.

In

In the Person and Character of *the second James*, we meet with a Prince, whom Experience of every Kind, which was calculated to inform, and to affect, proved altogether insufficient to inspire with the smallest Ray of true political Wisdom. Devoted alike to the most horrid Superstition, and to the most extravagant Absurdities of arbitrary Power, “almost the whole of this short reign consisted of Attempts always imprudent, often illegal, and sometimes both, against whatever was most loved and revered by the Nation. The very Schemes of this Sovereign, which were laudable in themselves, were so disgraced by the *Intentions* and the *Principles*, from which they originated, that they served only to aggravate the Charges, which Justice and the Country had to bring against him.”

The Time indeed would fail us, in circumstantiating the incredible Follies and gross Enormities of the British History at this Period. So egregious an Infatuation as That, by which this Monarch was precipitated from his Throne and Kingdom, appears almost incredible---and may serve to convince us of the Certainty of a Maxim, of which we have too many Instances, *Quos Deus vult perdere, prius dementat*. In short, whether we take a Review of the Administration of Affairs, at this Crisis, in *England*, in *Scotland*, or in *Ireland*; in the civil, or in the ecclesiastical Department; we see nothing but the most odious Operations and Effects of Tyranny, of Bigotry, and of every Species of oppressive Insolence, that could at length provoke
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the generous Indignation of a great and understanding, yet patient and forbearing, People.

To outride such a Storm---to live to see such Commotions becalmed---and that, by a Mode of Proceedure entirely unexpected and unprecedented---and to enter into the haven of political Rest and Peace, was an Occurrence of so extraordinary a Nature, as it would be no less impious, than ignorant, to ascribe to any other Agency, but to That, which stilleth the raging of the Sea, and the Noise of his Waves, and the Mad-ness of the People.---“ The Rains descended---the Floods came---and the Winds blew; but the Lord sitteth above the Tempest, and the Water-flood; and the Lord remaineth a King for ever.”

And, amidst all the famous Names, which it becomes us to venerate, as the human Instruments, in the hand of Providence, in the Accomplishment of this great Design---and, notwithstanding the numerous Insinuations which Prejudice and Illiberality have lavished upon *The Clergy*, as if They were the Sycophants of Kings, and the unmanly Abettors of arbitrary Power---let it never be forgotten, that, to the *Prelates*, the *Universities*, and the *Clergy* of these Realms, we are under the most lasting Obligations, for their zealous Opposition to the illegal and unconstitutional Transactions of that Reign; and, for the compleat Establishment of *The glorious Revolution*. . A
 Revolution,

Revolution, effectuated in so unusual, so surprising, so pacific a Manner, as to appear to us, at this distance, more like *a Dream*, than *a Fact*!---“ O that Men would therefore praise the Lord for his *Goodness*! and declare the *Wonders*, that he doeth for the Children of Men!”

On the Blessings of this *glorious* Revolution [for that is the Epithet by which it has always been distinguished,] on their *Nature*, their *Value*, and their *Extent*, it is superfluous for me to expatiate. To say any thing, upon a Subject so well understood, would be only to repeat what has been already said, with equal Sublimity and Rapture, by Patriots, by Poets, by Philosophers, and Politicians, more than a thousand Times. They are Blessings, which are *known*---which are *felt*---which are *enjoyed*! And, may they be known! may they be felt! may they be enjoyed, by This, and by every Nation under Heaven, FOR EVER!!

It has been said indeed, [by One, whose intellectual Abilities it were next to impossible for us not to admire,] that, the Pulpit should be altogether confined to subjects of a religious sort. But, let us not forget, that we stand here in a two-fold Relation---to the *Church*; and, to the *State*: nor do we lose the Sensibilities of the *Citizen*, in the Office of the *Minister*. Our united Motto should be, VERITAS, et, PATRIA, And, had we a Voice of Thunder, next to the grand Subjects of Re-

igion and Morals, we should feel it our Duty, [a Duty which we owe to *God*, to our *Country*, and our *King*,] to charge it upon all, who condescend to hear us---upon Principles of Attachment to the Reformation---of Attachment to the Restoration---and of Attachment to the Revolution---never to violate the sacred Rights of the civil and ecclesiastical Constitution of the British Empire. Nor should we be apprehensive, that we were doing any thing unjustifiable in the sight of God or Man, of good Government, sound Policy, or genuine Piety, were it in our power to *influence* every Subject in the Kingdom, never to elect that Character to the honour of *public Representation*, which was not clearly and decidedly, A Friend to *Christianity*, to *Virtue*, and to the *national Church*.

And, is it possible for us to be Friends to These, and not to observe the *Wonderfulness* of the divine Providence in his Proceedings? in accomplishing the greatest Purposes, by Means the most insignificant, fortuitous, and improbable?

Is it possible for us, to be Friends to These, and not to discover the Harmony and Analogy there is, in this respect, between *all* the divine Interpositions in our favour? whether it be in REVELATION, in general---or in REDEMPTION, in particular---or, to be still more particular, in the RESTORATION of a depraved and guilty Creature to the Favour, the Image, and the Glory of God, which, by his Offences against the di-
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vine Majesty, he has forfeited and lost: or, whether it be in *the Reformation, the Restoration, and the Revolution* of States and Empires?---The *Marvellous* of divine Providence, as well as of divine Goodness, is illustriously displayed in them all. And, it is our Fault, and our Shame, if we regard not the Works of the Lord, and consider not the Operations of his hands.

Is it possible for us to be the Friends of Virtue and Christianity, and not to lament that ever the sacred Names of *Religion*, of *Conscience*, of *Patriotism*, and of *Liberty*, should have been misapplied and perverted, as they have been, to the most shocking and the most debasing Purposes of *Enthusiasm*; *Fanaticism*; *Licentiousness*; *Sedition*; and *Faction*; to so monstrous an Excess, as, to stagger our Belief---as, to deform the Pages of our History---as, to stand there, an incontestible and indelible Monument of the confounding Depravity and Corruption of Mankind!

Is it possible for us to be the Friends of Religion and Virtue, and not to celebrate and adore *the wonderful* Interference of God in our Behalf---through successive Periods---till, at length, we are elevated [somewhat similar to the Israelites of old] above all other Nations upon earth, by our happy Constitution---both in Church and State?

For, if there be any Community, which enjoys all the Privileges of a *Democracy*, to promote the Welfare of the Subject; all the Advantages of an *Aristocracy*, for the Encouragement and Reward of particular Merit; and all the Benefits of an *hereditary Monarchy*, to secure to them their legal Rights and Liberties; such a Constitution is certainly the happiest and the most perfect: and, if there ever *were* such a Constitution, it is our own.

With respect to our *ecclesiastical Establishment*---though *Imagination* may frame to itself a Model of something still more compleat, we may perhaps bid defiance to *Time* itself, to produce a more sublime Conjunction of *Truth*, *Religion*, and *Utility* than That, which has long been supported and defended, not only by the Policy of the Legislature, but by the Wisdom and the Excellence of the Best of Men.

If, upon a serious Retrospection of all the great and wonderful Interpositions of Providence in our Favour, our Hearts and Minds are really affected, in any measure as they ought to be, no doubt, we shall be ever ready to say in the sublime and devout Doxology of our own Church, “We bless Thee---we praise Thee---we worship Thee---we glorify Thee---we give thanks to Thee for thy great Glory, O Lord God, heavenly King, God the Father almighty!”---“*Blessed* be the Lord God, the God of Israel, who only doeth wonderous things!

And

And blessed be his glorious Name *for ever!* And let the whole Earth be filled with his *Glory!*"

By THE GLORY of the Lord, we are to understand, some external and visible Representation, which He is pleased to make to any of his rational and intelligent Creatures of the unimaginable Beauty, and Splendour, and Excellency of his Nature and Perfections. Thus, you read of *the Glory* of the Lord, which is said to have appeared before the door of the Tabernacle of the congregation of Israel: and, of the very earnest Supplication of Moses to the God of Israel, in which he beseeches him to shew him his *Glory*.

Very much of *the Glory* of the divine Being is to be discovered in *the visible Creation* of God. There is one Glory of the Sun---and another Glory of the Moon---and another Glory of the Stars---together with an almost infinite Variety of Glories in the still inferior Works of his hands. In this particular, there is a sense, in which the whole Earth may be said to be filled with his Glory.

Something more of the divine Glory may be seen in his *Law*; and in the *Manner*, in which that Law was delivered from mount Sinai---a very accurate Detail of which is recorded for our Learning in the following Style. " And it came to pass

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on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp, trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage, &c. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die,"

But, the most illustrious, and indeed the most invaluable Display of *all the Glories* of the Godhead, both natural and moral, that has ever been made to the human Race, is, in THE GOSPEL. And, therefore, it is called, with an Emphasis superlatively exalting, "*The glorious Gospel*, [or, The Gospel of the Glory,] of the blessed God." And, the Redeemer himself, because He is the Sum and Substance of that Gospel, is
also

also called, *The Glory of the Lord*. “But if our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.”

The transcendent Superiority of this Manifestation of the divine *Glory*, above that of the Law, is pointed out to us very minutely by St. Paul, where he says, “But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. But we all with open face, beholding as in a glass the Glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.”

With

With these very Ideas of *the Glory* of the God of Israel, who only doeth wonderous things---with such Views, as these, of his Glory, exhibited to the Children of Men, in his *Law*, and in his *Gospel*, it is a Consummation most devoutly wished, and most sincerely prayed for, by every pious, every grateful Heart, that, *The whole Earth may be filled with his Glory*. There is not a Saint or Servant of the most high God, beneath the Canopy of Heaven, but whose Spirit within him is in Unison with the Language of the Text---and, with similar Emotions of Gratitude and Intercession, would he say, “Blessed be the Lord God! and, blessed be his glorious Name! and, let the whole Earth be filled with his Glory! AMEN, and AMEN!”

So be it! So be it! is the invariable, the everlasting Echo of all the genuine Disciples of the Son of God.---AMEN! said THE MESSIAH, before he became incarnate; and therefore He left the bosom of his Father, the Felicities of heaven, and the ceaseless Adorations of the Seraphim, to make himself of no Reputation; to appear in the likeness of sinful Flesh; and to become obedient unto Death, even the death of the Cross!

AMEN! said the Multitude of the heavenly Host. And therefore, though our blessed Saviour was born in a Stable, and laid in a Manger, they descended from their blest Abodes, to celebrate his Nativity, praising God, and saying, “*Glory*

to God in the highest---and on Earth, *Peace---Good-will* towards Men!"

AMEN! said the Evangelists, and the Apostles. And therefore they went forth preaching the Gospel to every Creature; troubled indeed on every side, yet not distressed; perplexed, but not in Despair; persecuted, but not forsaken; cast down, but not destroyed; destitute, afflicted, tormented; always bearing about in the body the dying of the Lord Jesus, that *The Glory* of the Lord might be revealed, and that all Flesh, both Jews and Gentiles, might see it together.

AMEN! says every faithful Minister of the Gospel of the Grace of God, in every Age, and in every Place.---Blessed be the Lord God, the God of Israel! and blessed be his glorious Name for ever! and may the whole Earth be filled with his Glory! AMEN! and, AMEN! is the devout Breathing of every real Christian in the House and Presence of God at this Moment; and in every other Spot of the habitable Globe, from the rising up of the Sun unto the going down of the same. "Therefore with Angels, and Archangels, and all the Company of Heaven, We laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy Glory: Glory be to thee, O Lord most High."

Possessed of such a Spirit, as This, [if indeed we *be* possessed of it] shall we not deplore the present sad Decline of Religion---of Patriotism---of Liberty---of public Virtue---of Regard to the pious Institutions of our Forefathers---and the shameless Prostitution of God's most holy Day itself?---For, unless Fact be Falshood, it is neither Ignorance, nor is it Melancholy, nor is it Enthusiasm, which obliges us to lament, that, " though the most amiable Sentiments of the human Heart proclaim, that Piety is the first, and the noblest, not to say the Aggregate of all the Virtues, there is no Vice, which marks the Character of the present Age so strongly as, Irreligion."

In commemorating therefore the happy Restoration, both in Church and State, to which the present Anniversary invites our Attention, can we forget to solicit the Throne of Mercy and of Grace, for the Restoration of *true Religion*---of *true Liberty*---of *true Patriotism*---of *true Loyalty*---and, of *the conscientious Observance of the Sabbath of the Lord?*

For, after all, the most becoming, the most consistent, the most honourable Way of praising God, whatever be our Rank, Employment, or Years, is, to shew forth his Praise, not only with our Lips, but in our Lives---is, to bless him indeed for our Creation, Preservation, and all the Blessings of this Life; but, *above all*, for his inestimable Love in the REDEMPTION of the World by our Lord Jesus Christ; for the Means of GRACE,
and

and for the Hope of GLORY---is, to employ all his Benefits, according to the Will, and in the Service of the Benefactor--- is, to renounce every Idea of Merit in Ourselves, and to ascribe them all to his sovereign Bounty---and, to imitate the Goodness, we admire and adore.

And if, upon some occasional Circumstances in the History of divine Providence, we can even now discover so much *Wisdom*, so much *Goodness*, so much *Wonder*, as compells us to say, Blessed be the Lord God! and, Blessed be his glorious Name! *what* will be the Emotions of the many Millions of his Redeemed, when the countless Multitude of all Nations, concentered in the most delightful Meditation on the Beneficence of God---prostrating themselves before his Throne---and casting their Crowns beneath his Feet---shall say, with one Heart, and with one Voice,

“ HALLELUJAH! For the LORD GOD omnipotent reigneth, KING OF KINGS, and LORD OF LORDS! And, He shall reign for ever and ever! HALLELUJAH! AMEN!”

N O T E S.

PAGE 5. *The mediatorial Kingdom of the Son of God, &c.*] As this is the *only* Kingdom, which is everlasting in it's *Nature* and *Bliss*, it is the only one, of which a reasonable and immortal Being should *never* lose sight.—See an Essay on the Subject, by the Rev. A. Booth. Sold at *Dilly's* in the Poultry.

Page 6. *The most infallible Commentary, &c.*] For an admirable Illustration of the Propriety of this Remark, please to consult *The self-interpreting Bible*, now publishing by *Mathews*, No. 18, Strand.

Page 13. **POPERY.**] See a very entertaining and instructive Work in 2 Vols. 4to, intitled, *The History of Popery*: and also, Hume's History of England, V. 8. Page 70, 71.

Page 13. *The Deformities of Sin and Death, &c.*] See Milton's *Paradise Lost*, Book II.

Page 13. *The Mother of Abominations, &c.*] See Newton on the Prophecies, and Sermons preached at Bishop Warburton's Lecture.

Page 13.



Page 13. REFORMATION.] See Robertson's History of Charles the Vth, V. 4. 8vo, P. 361. Burnet's History of the Reformation, &c. &c.

Page 14. *The Doctrines of the Reformation, &c.*] See Strype's Annals of the Reformation—the 39 Articles of the Church of England—and a Commentary thereon, now publishing in *The divine Treasury*, sold at No. 1, Pater-noster-Row.

Page 15. *Three learned Princes, &c.*] Charles the Vth—Henry the VIIIth—and Francis the Ist.

Page 15. *One of them a literary Defender, &c.*] Our eighth Henry.

Page 15. *A particular Circumstance, &c.*] See Robertson's History of Charles the Vth, V. 3. 8vo, P. 72.—

Page 15. *An insignificant Monk, &c.*] *Luther*. See for his History and Character Robertson, V. 2. P. 113.—

Page 16. *Such a Father, &c.*] See Hume's History of England, V. 7. 8vo, P. 118, 127, 129, 144, 150.—

Page 16. *Such a Minister, &c.*] *Clarendon*—Hume, V. 7. P. 433—437.

Page 16. *The Æra of Infidelity, &c.*] See Burnet's History of his own Times.—
“ In our ancient Law-books, says the judicious author of the Commentaries on the
Laws

Laws of England, *Miscreants* is the name of Unbelievers or Infidels. And about the close of the last century, the civil liberties to which we were then restored being used as a cloak of malicioufness, and the most horrid doctrines, subversive of all religion, being publickly avowed both in discourse and writings, it was found necessary again for the civil power to interpose, by not admitting those *Miscreants* to the privileges of society, who maintained such principles as destroyed all moral obligation. To this end it was enacted by statute 9 and 10 W. III. c. 32. That if any person educated in, or having made profession of the christian religion, shall by writing, printing, teaching or advised speaking, deny the christian religion to be true, or the holy scriptures to be of divine authority, he shall upon the first offence be rendered incapable of holding any office or place of trust, &c. &c.

“ For doubtless, continues the same writer, the preservation of Christianity as a national Religion, is, abstracted from it's own intrinsic truth, of the utmost consequence to the civil state. The entertaining just ideas of the moral attributes of God, the belief of a future state, and a firm persuasion that the supreme Being superintends and will finally compensate every action in human life; these are the grand foundation of all judicial oaths: all moral evidences therefore, all confidence in human veracity must be weakened by irreligion, and overthrown by infidelity.”

Blackstone's Dig. Vol. IV. c. 4.

Infidels therefore are no more the friends of Society than they are of God; and are as devoid of Patriotism and true Benevolence as they are of true Piety and Religion.

Page 16. *Unbridled Licentiousness, &c.*] “ The Reign of Charles the Second,” says Hume, “ which some preposterously represent as our Augustan Age, retarded the Progress of polite Literature in this Island; and, it was then found, that *the immeasurable Licentiousness*, which was indulged, or rather applauded at Court, was more destructive to the refined Arts, than even the Cant, the Nonsense, and the Enthusiasm of the preceding Period.”—

Page 17.

Page 17. *Independents, Anabaptists, and Quakers, &c.*] Please to observe, that, in the use of these Terms, no *personal* Disrespect whatever is intended to many respectable Characters of these Denominations.

Page 17. *Enthusiasts, &c.*] Take the subsequent Specimen, out of multitudes, which might be adduced.

The following Instance of Extravagance is given by Walker, in his history of Independency, Part 2. P. 152. About this time, there came six Soldiers into the Parish Church of Walton upon Thames, near twilight; Mr. Faucet, the preacher there, not having till then ended his Sermon. One of the Soldiers had a lanthorn in his hand, and a candle burning in it, and in the other hand four candles not lighted. He desired the parishioners to stay awhile, saying he had a message from God unto them, and thereupon offered to go into the Pulpit. But the people refusing to give him leave so to do, or to stay in the Church, he went into the church-yard, and there told them, that he had had a Vision wherein he had received a Command from God, to deliver his Will unto them, which he was to deliver, and they to receive upon pain of damnation; consisting of five lights. 1. "That the Sabbath was abolished as unnecessary, Jewish, and merely ceremonial. And here, quoth he, I should put out the first Light, but the wind is so high I cannot kindle it. 2. That tythes are abolished as Jewish, and ceremonial, a great burthen to the saints of God, and a Discouragement of industry and tillage. And here I should put out my second Light, &c. 3. That Ministers are abolished as Antichristian, and of no longer use now Christ himself descends into the hearts of his saints, and his spirit enlighteneth them with revelations and inspirations. And here I should put out my third Light, &c. 4. Magistrates are abolished as useles, now that Christ himself is in purity amongst us, and hath erected the Kingdom of the Saints upon earth. Besides, they are tyrants, and oppressors of the liberty of the saints, and tye them to Laws and Ordinances, mere human Inventions. And here I should put out my fourth Light, &c. 5. Then putting his hand into his pocket, and pulling out a little Bible, he shewed it open to the people, saying, Here is a book you have in great veneration, consisting of two parts, the Old and New Testament; I must tell you it is abolished; it containeth
beggarly

beggarly Rudiments, milk for babes; but now Christ is in glory amongst us, and imparts a farther measure of his spirit to his saints than this can afford. I am commanded to burn it before your Face. Then putting out the candle he said, and here my fifth Light is extinguished." It became a pretty common doctrine at that time, that it was unworthy in a christian Man to pay Rent to his fellow-creatures; and Landlords were obliged to use penalties of law against their tenants, whose conscience was scrupulous.—

Hume's Hist. of Eng. V. 7. 8vo, P. 172.—See too P. 114. 196, 7, 8. 260. 345. V. 8. P. 112.

Page 17. *The very Instruments, &c.] Monk, and the Presbyterians.* See Hume, V. 7. 8vo, P. 315, 323, 332.

Page 19. *The second James, &c.]* Hume, V. 8. P. 248, 251—, 264—, 296—.

Page 20. *The Prelates—the Universities—the Clergy, &c.]* Hume, V. 8. P. 233 to 285.—

Page 23. *Our happy Constitution, &c.]* See Dagge on the Laws and Constitution of England.

Page 27. *The Glory of God, in the Face of Jesus Christ, &c.]* See Bellamy's Essay on the Glory of the Gospel—and President Edwards on God's last End in the Creation of the World.



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